

# Lincoln Anniversary Song Service

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## Let My People Go!

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A Service for the Forty-fourth Anniversary of  
:-:- the Freedmen's Aid Society :-:-

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Prepared by Dan B. Brummitt

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The Freedmen's Aid Society of the Methodist Episcopal Church  
220-222 West Fourth Street, Cincinnati, Ohio

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# Lincoln Anniversary Song Service

## OUR COUNTRY'S VOICE

MARIA F. ANDERSON.

L. MASON, 1823.




1. Our coun - try's voice is plead - ing, Ye men of God a - rise.  
2. The love of Christ un - fold - ing, Speed on from east to west,



His prov - i - dence is lead - ing, The land be - fore you lies;  
Till all, His cross be - hold - ing, In Him are ful - ly blessed.



Day - gleams are o'er it bright - 'ning, And prom - ise clothes the soil;  
Great Au - thor of sal - va - tion, Haste, haste the glo - rious day,



Wide fields, for har - vest whit - 'ning, In - vite the reap - er's toil.  
When we, a ran -omed na - tion, Thy scep - ter shall o - bey. A - men.

## Responsive Reading

LEADER—Our fathers trusted in thee: they trusted, and thou didst deliver them.

CONGREGATION—They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

LEADER—O give thanks unto the LORD, for he is good: for his mercy endureth for ever.

CONGREGATION—Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;

LEADER—And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

CONGREGATION—They wandered in the wilderness in a solitary way; they found no city to dwell in.

LEADER—Hungry and thirsty, their soul fainted in them.

CONGREGATION—Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.

LEADER—And he led them forth by the right way, that they might go to a city of habitation.

CONGREGATION—O that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

LEADER—He will regard the prayer of the destitute, and not despise their prayer.

CONGREGATION—This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

LEADER—For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

CONGREGATION—To hear the groaning of the prisoner; to loose those that are appointed to death;

LEADER—In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

CONGREGATION—And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them.

LEADER—Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

CONGREGATION—Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

LEADER—Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward.

# Let My People Go!—An Echo from the Past

[To be read by the Chorister or other appointed person.]

It is a song of the Negro's childhood: weird, and perhaps uncouth. But it is full of unmeasured pathos. It breathes the passionate longing for freedom that was—and is—the master passion of the race. The form of the much-desired freedom has changed, but the Negro, having tasted one kind of freedom, will not rest until he is free indeed.

So the song has proper place here. White people, with no memory of recent bondage, can not sing it as the Negro can. But, because they have won a great freedom through long ages, they should sing it, if only to remind themselves that when a freed-man is eager to pay freedom's price, he deserves every freeman's help in his struggle for full emancipation.

## LET MY PEOPLE GO!

1. When Is - rael was in E - gypt's land: Let my peo - ple go,  
 2. No more shall they in bond - age toil, Let my peo - ple go;  
 3. The Lord told Mo - ses what to do, Let my peo - ple go;  
 4. O Moses, the cloud shall cleave the way, Let my peo - ple go;  
 5. Your foes shall not be - fore you stand, Let my peo - ple go;  
 6. Oh, let us all from bond - age flee, Let my peo - ple go;

Op-pressed so hard they could not stand, Let my peo - ple go.  
 Let them come out with E - gypt's spoil, Let my peo - ple go.  
 To lead the chil - dren of Israel through, Let my peo - ple go. Go down, Mo - ses,  
 A fire by night, a shade by day, Let my peo - ple go.  
 And you'll pos - sess fair Ca - naan's land, Let my peo - ple go.  
 And let us all in Christ be free, Let my peo - ple go.

way down in E - gypt land, Tell ole Pha - raoh, Let my peo - ple go.

## The Voice in Egypt and the Voice in Dixie

[A statement to be read by the Pastor, or by some one appointed by him.]

A race was in slavery, long years ago, in the land about the lower reaches of the Nile, where it came out from mysterious Africa's unknown hinterland.

One of that race, by strange fortune escaping the bitter lot of his fellows, became, by yet stranger fortune, God's voice speaking to Egypt the oppressor. When he stood before Pharaoh his word was short but sure; he knew the power behind him. And he said, "Let my people go!"

Whose people? His own; they of his blood and bone. Moses' brethren. But more than that, God's people! God claimed this helpless, groaning multitude as his children. So Moses was more than a Hebrew leader, he was spokesman for God.

Pharaoh did not yield at once, nor willingly. But in the end the shadow of bondage was lifted, and a swarming crowd of bewildered people went out into the desert. And when, after forty years, they had "found themselves," they took their place as a great people, ready to do a great work for God.

In the rich lands of our own lower Nile, the land that stretches from the Atlantic to the Rio Grande, the "Dixie" of song and story, there is a far greater multitude of one race than that which suffered in Egypt. This multitude is still in bondage, not to any man or men—for even the memory of the old slavery grows dim—but to great disabilities which work always for harm. They are bound by the Unskilled Hand, the Unawakened Mind, and the Uninspired Heart. They can not do, or think, or find God, as they must if they are ever to be free.

Into this South country our Methodism has sent a messenger, the Freedmen's Aid Society. By the workers in this great Society she is saying to the powers which bind the Negro multitudes, "Let my people go!"


Whose people? Ours; ours by a blood tie that is closer than kinship. For these are God's people. God is interested in all men, but his chief interest in the Negro just now is to free him from this second slavery, and to bring him into perfect liberty of hand and head and heart. God has great tasks for the Negro to do, but they must wait on his full emancipation. And so, above the voice of any preacher, white or black, above the voice of any Society or Church, is the voice of God saying, "Let my people go!"

And we can help to do it. The new generation of the colored people is struggling heroically to win the new freedom, and the older generation does its part with pathetic unselfishness and faith in the future. But these can not succeed alone. We who reckon ourselves as standing on sure ground must hold out a hand of help to those whose footing is yet to be won. This program will show us how and why our aid is needed.



## A SONG OF THE NEW EXODUS

B. S. INGEMAN. Tr. S. BARING GOULD.



J. ZUNDEL.





1. Thro' the night of doubt and sor - row On - ward goes the pil - grim band,  
 2. One, the light of God's own pres - ence, O'er his ran-som'd peo - ple shed,  
 3. One, the strain which lips of thou - sands Lift as from the hearts of one;  
 4. On - ward there - fore, pil - grim bro - thers, On - ward, with the cross our aid;


Sing - ing songs of ex - pec - ta - tion, March - ing to the prom - ised land.  
 Chas - ing far the gloom and ter - ror, Bright'ning all the path we tread;  
 One the con - flict, one the per - il, One, the march in God be - gun;  
 Bear its shame, and fight its bat - tle, Till we rest be - neath its shade.

Clear be - fore us thro' the dark - ness Gleams and burns the guid - ing light;  
 One, the ob - ject of our jour - ney, One, the faith which nev - er tires,  
 One, the glad - ness of re - joic - ing On our land's re - mot - est shore,  
 Soon shall come the great a - wak - ing; Soon full free - dom shall we gain;

Broth - er clasps the hand of broth - er, Step - ping fear - less through the night.  
 One, the ear - nest look - ing for - ward, One, the hope our God in - spires.  
 When the One Al - might - y Fa - ther Reigns in love for ev - er - more.  
 Then, the scat - t'ring of all shad - ows, And the end of toil and pain. A - men.



## Education as the Way Out of Bondage

NOTE.—This is meant to be a Responsive Exercise, the CONGREGATION reading the questions. Let different persons be assigned to give the responses under the several headings, "Why Education of any Sort?" "The Nature and Value of Industrial Training," etc. Some one with a clear voice should be appointed to lead the congregation in the reading of the questions.

### Why Education of Any Sort?

CONGREGATION—Why is so much emphasis placed on education for the Negro?

RESPONSE—Because back of all questions as to the sort of education he needs is this more important question, Shall he be a slave or a man? If we agree that he must be a man, there is no need of argument. It is dangerous to educate slaves, but it is more dangerous *not* to educate men.

CONGREGATION—Is there any hope for the general education of the Negro race?

RESPONSE—Hope in plenty. Already one-half of the Negro population of school age and over can read and write. Some favored countries which have been going to school for ages, and have produced poets and philosophers and scholars, are not yet able to boast that every other person can read and write. The Negro comes swiftly out of ignorance when he gets a chance.

CONGREGATION—Was not Lincoln's work of Emancipation largely a failure?

RESPONSE—No, it is merely not yet finished. Freedom is not gained in a day. Fifty years ago what he called "freedom" seemed to promise wonderful things to the Negro. But he has found that it has brought travail of soul and tribulation and loss of many things. Its one mighty good which outweighed all the pain was *opportunity*. And the Freedmen's Aid Society has been carrying that opportunity into the South for over forty years, helping to free the Negro fully and finally.

CONGREGATION—What is the great work of the Society?

RESPONSE—Education—of hand and head and heart. That is to say, *Christian* education. It conducts twenty-three schools in the South with 505 teachers, 7,237 students, and property worth over a million and a third. These schools are for Negro students only, and provide every form of education that the Negro can use, and that will help him win to freedom. The work done extends from the common English branches through the professional schools of medicine, pedagogy, nursing, dentistry, pharmacy, and theology. And great attention is paid to industrial training.



## The Nature and Value of Industrial Training

CONGREGATION—What is included in industrial training?

RESPONSE—Industrial training means much more than teaching girls how to cook or sew, or wait on the table, or teaching boys the blacksmith's trade, or the printer's, or the shoemaker's, or the farmer's. Industrial education in Freedmen's Aid Schools means the forming of habits of industry. It means mental alertness, and self-mastery, and self-reliance, and independence of thought and life. These things are worth more than the mere matter of manual skill.

CONGREGATION—How much industrial work does the Society provide?

RESPONSE—The Freedmen's Aid Society provides the largest amount of industrial training that is given Negro students anywhere in this country by any Church, or by any other agency. Over three thousand students are being trained in our schools for twenty-four different trades and professions.

CONGREGATION—Could not the State give this training?

RESPONSE—It could, but it does n't. For example, Clark University is a Freedmen's Aid Society institution in Georgia. It happens to possess a 400 acre farm. Now, in Georgia the Negro is by far the most important farm worker. The State has eleven agricultural schools, *but not one of them is for these people who need it most!* So Clark University's farm school is justified by the needs of Georgia's black farmers, although its very existence is a challenge against the wisdom of Georgia's educational policy.

CONGREGATION—Do not the students lose interest in manual training as they advance in their studies?

RESPONSE—Clark University seniors don't. Three of them, with eight other students, hoed twenty acres in three days in an emergency and they lost no dignity by it. A Claflin senior made his own graduation suit. Some Harvard seniors would be none the worse if they could match that achievement.

## Why Higher Education?

CONGREGATION—How shall we answer those who say that the Negro needs only the "three R's?"

RESPONSE—The Negro must educate the Negro, be physician for the Negro, preach to the Negro, nurse the Negro, lead the Negro. Otherwise these things will be done badly or not at all. But all this means that these leaders must be provided. You can not send a whole race to school, but you can put the product of the school within reach of the whole race. That means normal schools for teacher training, colleges and professional schools so that the Negro leaders may have access to the best the world offers in science, in literature, in medicine, in law, and in religion. You can not make first-class men by third-class methods. And the very depth of the race's need makes the more necessary the best possible training of those who are to be the race's helpers.

CONGREGATION—But do the young colored people want all these things?

RESPONSE—You simply can not keep the Negro out of school. The Freedmen's Aid Society's schools are chronically overcrowded: The Negro will walk further, eat less, work harder, and stay longer to get an education when it is offered him, than for anything else in the world. The Society has seen this fact demonstrated a thousand times.

### Helping a Race to Help Itself

CONGREGATION—What is the record of the students in the matter of self-help?

RESPONSE—The students of the Freedmen's Aid Society's schools are past masters in that art. Here are a few examples out of many:

At Wiley University the students made brick, and laid it, until they had finished a great central building which cost \$30,000. In the same way they built a \$3,000 house for the president, and a \$3,000 industrial building. When Mr. Carnegie gave \$15,000 for the library, the students matched his giving with their labor, making the brick and putting up the building with their own hands, and this is far from being unusual. Every new building erected for the schools of the Society in the past ten years was put up by the young men of the industrial departments. Claflin University's noble Tingley Memorial Hall, costing \$52,000, was built by student labor throughout.

Put it another way: For every three dollars the great Church gives to the work of the Freedmen's Aid Society, the students invest four of their own, hardly and honestly earned. You can't spoil such a spirit of devotion to an ideal by any amount of giving—students of that quality are immune to any germs that might undermine their self-respect.

CONGREGATION—Do the colored people generally support this work of giving Christian Education to their children?

RESPONSE—Yes, almost passionately. They give with a generosity and sacrifice that would glorify any body of Christians. The collections for the Freedmen's Aid Society reported from the colored Conferences are three times what they were eight years ago. One dollar out of every four given by our Methodism to this cause is the gift of a black man or woman. The South Carolina Conference—every preacher but one a Negro—gives more money to this work than any other Conference in the whole Church, white or black. And its members are very largely plantation laborers, earning 65 cents a day. The average salary of the preachers is \$335. And this Conference of humble folk, whose means would seem abject poverty in some sections of the country, after giving \$6,225.26 for Freedmen's Aid, gave \$7,275.74 more for benevolences!

### The Religious Side

CONGREGATION—What sort of religious work is done in the Freedmen's Aid Schools?

RESPONSE—The schools are marked by an atmosphere of active and aggressive Christianity. The constant effort of officers and teachers is to develop every student's

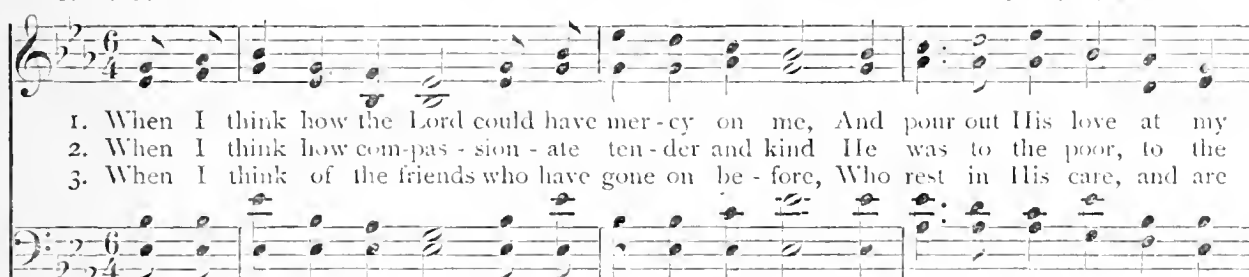
moral and religious nature. The students respond freely and gladly. They maintain vigorous Christian Associations, and a large amount of personal work is done. Rarely do students leave school without having definitely committed themselves to the Christian life. The Bible is taught in all the schools, and every department of instruction enforces and illustrates its teachings.

The boys and girls of these schools in multitudes of cases have caught the missionary spirit. Some have gone to Africa as missionaries after graduation, but the great majority go out to do missionary work in this country among their own people. Their spirit is admirably reflected in the song, "I want to be true to Him."

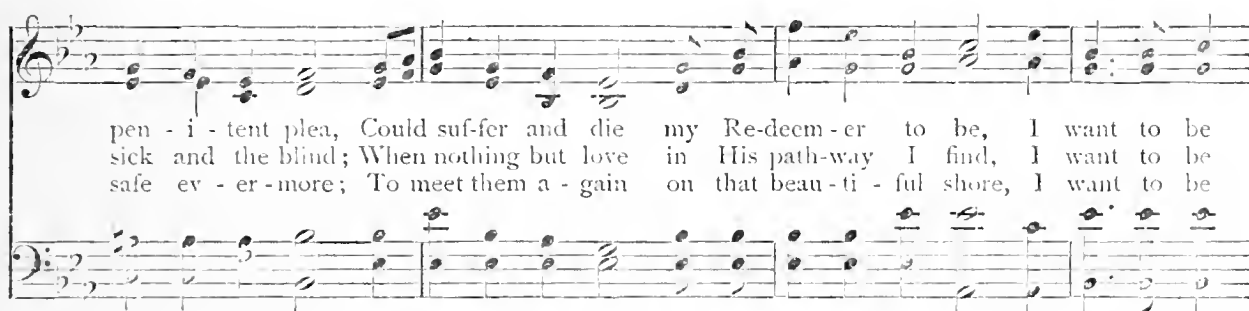
## I WANT TO BE TRUE TO HIM

C. H. G.

CHAS. H. GABRIEL.



1. When I think how the Lord could have mer-cy on me, And pour out His love at my  
 2. When I think how com-pas-sion-ate ten-der and kind He was to the poor, to the  
 3. When I think of the friends who have gone on be-fore, Who rest in His care, and are



pen-i-tent plea, Could suf-fer and die my Re-deem-er to be, I want to be  
 sick and the blind; When nothing but love in His path-way I find, I want to be  
 safe ev-er-more; To meet them a-gain on that beau-ti-ful shore, I want to be

CHORUS.



true to Him. I want to be true to Him, . . . I want to be true to  
 I want to be true, I want to be true, I



Him; . . . Till la-bor is done, And heaven is won, I want to be true to Him.  
 want to be true,

## **The Record and the Need**

**CONGREGATION—What has been the Freedmen's Aid Society's record since the beginning of its work?**

**RESPONSE—**In forty-three years its schools have trained over 300,000 of the best young people of their race. They have helped to do the work which recently made Henry Watterson say, "The world has never witnessed such progress from darkness to light as in those districts of the South where the Negro has had a decent opportunity for self-improvement."

When the work started, it had one teacher and \$500. The teacher gave himself, but the money was borrowed. After these years, what? Twenty-three schools, over 500 teachers, over 7,000 students to-day. And in between, 1,400 trained nurses, pharmacists, dentists, and physicians sent out from two schools; 600 preachers sent out from the one theological school; 14,000 teachers sent out into the South's city and rural schools. Besides these, uncounted thousands of intelligent, self-reliant, self-respecting, God-serving men and women, who have gone back from school to cabin and cotton patch and village home, to do their part in lifting the shadow of the Unskilled Hands, the Unawakened Mind, and the Uninspired Heart.

**CONGREGATION—Is not the expense of this work very great?**

**RESPONSE—**It is the cheapest piece of good educational work that is done under the Stars and Stripes. The money spent for one of the new battleships would endow the Freedmen's Aid Society for all time with enough money to double the quantity and effectiveness of all its work!

**CONGREGATION—Is the Church willing to meet the expense of this work?**

**RESPONSE—**Yes, though not as much so as it should be. The collections last year were \$10,000 in advance of the year before. But everywhere the work needs enlargement. The Society is fast reducing the debt which its very success compelled. Economy of the strictest sort is practiced at every point. The teachers serve for salaries that are far below the value of their work. And on every side rises the cry of the unliberated hosts of young people, until officers and teachers are desperate with desire to bring miracles to pass.

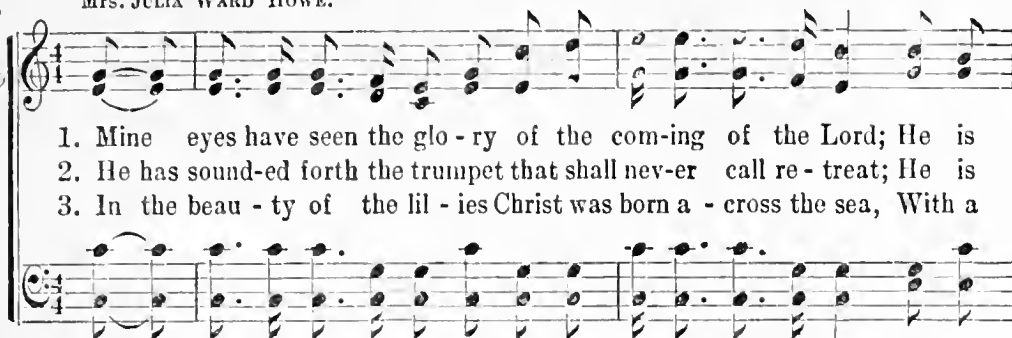
**CONGREGATION—How can we help?**

**RESPONSE—**By giving now. By giving more. By advocating the work among those who know little about it. If every congregation in Methodism would meet the challenge of the Negro himself, and give as heroically as he gives, the work would go forward by leaps and bounds. Unskilled Hands would learn a profitable cunning; Unawakened Minds would stir with the consciousness of new power; Uninspired Hearts would throb with the joy of a new hope in Christ and a new loyalty toward His cause. Shall it not be so? For to us who are here to-day the Voice out of the past is a present command, "Let My people go!" God help us to a great obedience!

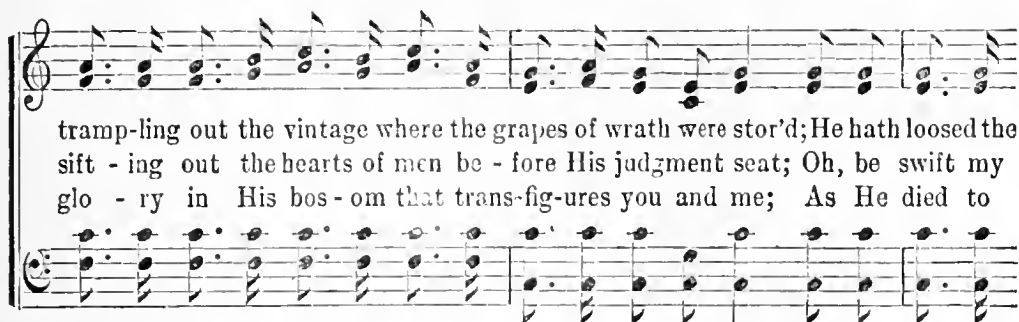
**The Annual Offering, in Subscriptions and Cash, for the Freedmen's Aid Society.**

# Mine Eyes Have Seen the Glory.

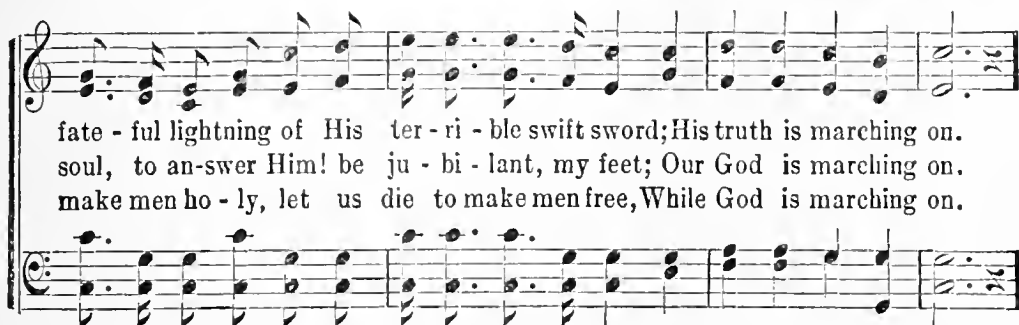
Mrs. JULIA WARD HOWE.



1. Mine eyes have seen the glo - ry of the com - ing of the Lord; He is  
2. He has sound - ed forth the trumpet that shall nev - er call re - treat; He is  
3. In the beau - ty of the lil - ies Christ was born a - cross the sea, With a

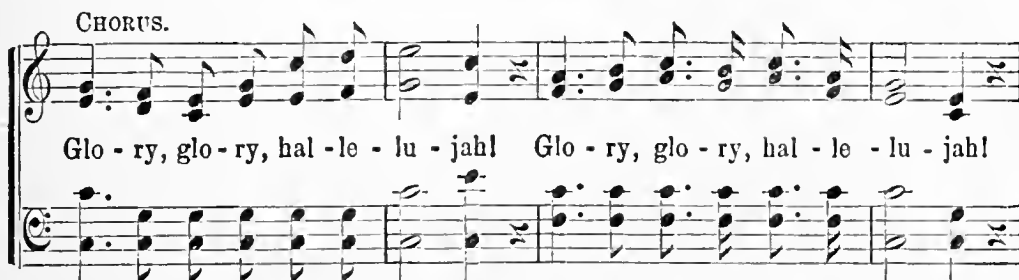


tramp - ling out the vintage where the grapes of wrath were stor'd; He hath loosed the  
sift - ing out the hearts of men be - fore His judgment seat; Oh, be swift my  
glo - ry in His bos - om that trans - fig - ures you and me; As He died to



fate - ful lightning of His ter - ri - ble swift sword; His truth is marching on.  
soul, to an - swer Him! be - ju - bi - lant, my feet; Our God is marching on.  
make men ho - ly, let us die to make men free, While God is marching on.

CHORUS.



Glo - ry, glo - ry, hal - le - lu - jah! Glo - ry, glo - ry, hal - le - lu - jah!



Glo - ry, glo - ry, hal - le - lu - jah! Our God is march - ing on!

## AMERICA 6. 6. 4. 6. 6. 6. 4.

HENRY CAREY



2 My native country, thee,  
Land of the noble, free,  
Thy name I love;  
I love thy rocks and rills,  
Thy woods and templed hills;  
My heart with rapture thrills,  
Like that above.

3 Let music swell the breeze,  
And ring from all the trees  
Sweet freedom's song:

Let mortal tongues awake;  
Let all that breathe partake;  
Let rocks their silence break,  
The sound prolong.

4 Our fathers' God, to thee,  
Author of liberty,  
To thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God, our King.

SAMUEL FRANCIS SMITH

## ENDOWMENTS

With the exception of Gammon Theological Seminary, which has sufficient endowment for its present needs, Meharry and Flint Medical Colleges, and Gilbert Academy, each of which has a small amount, our schools are without endowment, and are wholly dependent upon the collections in our Churches for their maintenance and support of the teachers. The time has come when large memorial gifts, as endowments, ought to be given to all of them. Twenty-five thousand dollars would produce income sufficient to endow a professorship, thus perpetuating the memory of some worthy name, and doing good for all time to come.

Recently a friend in Iowa sent \$1,000 to the Freedmen's Aid Society to be invested as an endowment for Clark University. This suggests that sums of \$100 or upwards may at any time be sent to the Society to begin an endowment at some school which now has none, or to add to the small endowments already invested for others. Five thousand dollars would endow a teacher's salary, thus insuring to the donor an intelligent, cultured young woman working for the moral uplift of the colored people. The Corresponding Secretaries would be glad to communicate with any friends of this important work, desirous to add to these endowments in any amount.

## FORM OF BEQUEST

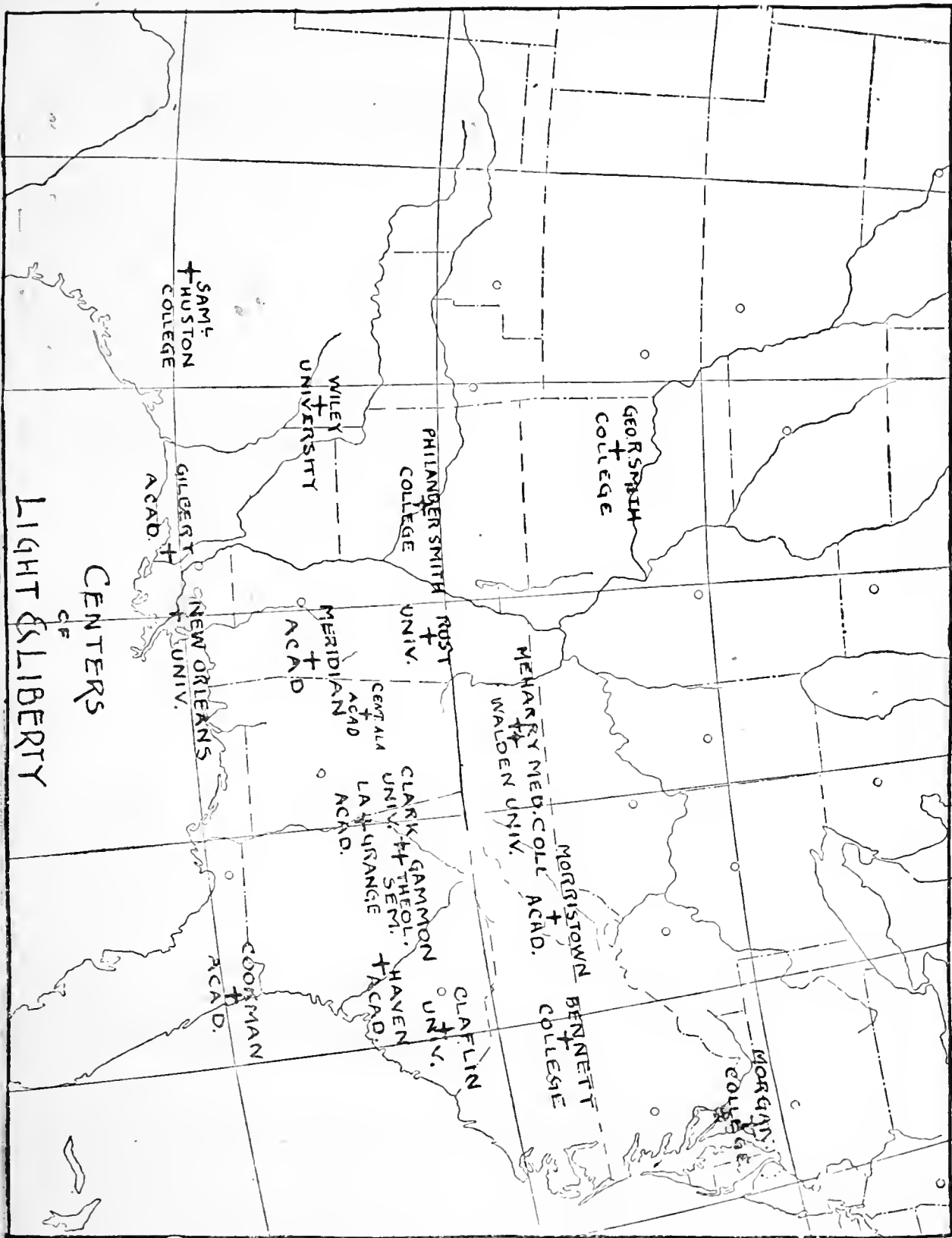
While this work is upon your mind, make a clause in your will in the interest of this Society.

FORM OF BEQUEST.—“I give and bequeath to the Freedmen's Aid Society of the Methodist Episcopal Church, a corporation under the laws of the State of Ohio, the sum of \$..... The Receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.”

## ANNUITY BOND

Persons having funds which they plan to have go to the Lord's cause, and yet need the income while they live, may give any sum now, and this Society will pay interest upon it during the person's life. These Annuity Certificates are as good as a Government bond, with double the interest, paid semi-annually. Write the Secretaries about this plan.

220 W. FOURTH STREET, CINCINNATI, OHIO.



# Where Our Schools are Located



|   |   |
|---|---|
| GAMMON THEOLOGICAL SEMINARY                 |   |
| Rev. J. W. E. Bowen, . . . . .              | S. Atlanta, Ga.                           |
| FLINT MEDICAL COLLEGE,                      |   |
| Dr. R. T. Fuller, . . . . .                 | 1566 Canal Street, New Orleans, La.       |
| MEHARRY MEDICAL COLLEGE,                    |   |
| Dr. G. W. Hubbard, . . . . .                | Nashville, Tenn.                          |
| BENNETT COLLEGE,                            |   |
| Rev. S. A. Peeler, . . . . .                | Greensboro, N. C.                         |
| CENTRAL ALABAMA COLLEGE,                    |   |
| Rev. A. P. Camphor, . . . . .               | Birmingham, Ala.                          |
| CLAFLIN UNIVERSITY,                         |   |
| Rev. L. M. Dunton, . . . . .                | Orangeburg, S. C.                         |
| CLARK UNIVERSITY,                           |   |
| Dr. W. H. Crogman, . . . . .                | S. Atlanta, Ga.                           |
| GEO. R. SMITH COLLEGE,                      |   |
| Prof. A. C. Maclin, . . . . .               | Sedalia, Mo.                              |
| MORGAN COLLEGE,                             |   |
| Dr. J. C. Spencer, . . . . .                | Baltimore, Md.                            |
| NEW ORLEANS UNIVERSITY,                     |   |
| Rev. John Wier, . . . . .                   | 5313 St. Charles Avenue, New Orleans, La. |
| RUST UNIVERSITY,                            |   |
| Rev. J. T. Docking, . . . . .               | Holly Springs, Miss.                      |
| PHILANDER SMITH COLLEGE,                    |   |
| Rev. J. M. Cox, . . . . .                   | Little Rock, Ark.                         |
| WILEY UNIVERSITY,                           |   |
| Rev. M. W. Dogan, . . . . .                 | Marshall, Texas                           |
| WALDEN UNIVERSITY,                          |   |
| Rev. J. A. Kumlér, . . . . .                | Nashville, Tenn.                          |
| COOKMAN INSTITUTE,                          |   |
| Rev. G. Barto Stone, . . . . .              | Jacksonville, Fla.                        |
| GILBERT ACADEMY,                            |   |
| Prof. J. M. Matthews, . . . . .             | Baldwin, La.                              |
| HAVEN ACADEMY,                              |   |
| Prof. E. T. Barksdale, . . . . .            | Waynesboro, Ga.                           |
| LA GRANGE ACADEMY,                          |   |
| Prof. B. F. D. Boyd, . . . . .              | La Grange, Ga.                            |
| MERIDIAN ACADEMY,                           |   |
| Prof. J. B. F. Shaw, . . . . .              | Meridian, Miss.                           |
| MORRISTOWN NORMAL AND INDUSTRIAL INSTITUTE, |   |
| Rev. J. S. Hill, . . . . .                  | Morristown, Tenn.                         |
| *PRINCESS ANN ACADEMY,                      |   |
| Prof. F. Trigg, . . . . .                   | Princess Ann, Md.                         |
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